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# Herald of HOLINESS



*Official Organ of the  
Church of the Nazarene*

**For** ye shall go out with joy,  
and be led forth with peace:  
**The** mountains and the hills shall  
break forth before you into singing,  
**and** all the trees of the field shall  
clap their hands (Isaiah 55:12)

March 21, 1962



# EDITORIALS

By W. T. PURKISER

## What's in a Name?

The question is often asked, "What's in a name, after all?" The idea usually is that there isn't much in a name, that "a rose by any other name would smell as sweet," that it is the nature which counts.

It is true, names may flatten out and lose their real meaning. Words, like anything else we use a great deal, wear out. Language changes, and terms which were once sharp and precise become broad and general. The more widely a name is used, the more persons or objects to which it is applied, the less meaningful it becomes.

Take the name "Christian." Here is a name which was brimful of meaning when first used. To be a Christian had tremendous significance. It was not a name to be taken lightly, for the mere hearing of it could be a death warrant.

But how vague that name has now become! Men and movements call themselves "Christian" which are almost as far from the nature of the Galilean as hell is from heaven. A nation may be known as a "Christian" nation whose citizens collectively spend six to eight times as much on tobacco and intoxicants as they spend on all their religious and philanthropic enterprises put together. And there is the "Christian Brothers Distillery," operating under the auspices of one branch of the "Christian"

church, and claiming tax exemption for its nefarious business because its profits go into the support of that church. What was once a hallowed and significant name has now become a cultural label so broad as to include almost anything to which one might wish to attach it.

But there *is* much in a name. It *can* be used with precision and meaning. The name *Christian* is no exception. Considered in its original sense and in the light of its New Testament meaning, it is a name of great import.

Every Sunday school child learns that the name "Christian" was first used in Antioch. In Acts 11:26 we read, "And the disciples were called Christians first in Antioch." It would seem that at first this was a name applied to the followers of Jesus by the gentiles. It may even have had a touch of scorn or contempt in it. But a more meaningful name could hardly have been chosen.

To add the letters *an* or *ian* to a word turns it into a possessive, and indicates an essential connection. Take the word America, add the suffix, and you get *American*, which means belonging or pertaining to America. *Canadian* means belonging or pertaining to Canada. *Musician* means belonging or pertaining to music. *Politician* indicates belonging or pertaining to politics. The list is almost endless.

*Christian* then means belonging or pertaining to Christ. It indicates a real and essential connection with the Lord Jesus Christ. It is a word wrongly used when this fact is ignored or by-passed.

It is interesting to notice that, while the word Christian is found only three times in the New Testament, each time it occurs it is used at a vital point in the relationship between the individual Christian and his Christ.

I

The first use we have already seen: "The disciples were called Christians." Here a Christian is spoken of as a "disciple," a learner, one who follows and imitates a teacher, not only as a pupil but as an adherent. A Christian is one who acknowledges Jesus Christ as the ultimate Source of truth, whose mind and reason are brought into the service of his Lord.

Some have mistakenly set reason in opposition to faith, and have supposed that reason was the final arbiter of religious truth. To do this ignores

(Please turn to page 12)



## The Cover . . .

*There are seasons in the life of the soul, as there are seasons in the realm of nature. Spring, summer, fall, and winter mark the epochs of life as well as the passing of the years. When winter passes and spring comes, all nature begins to live anew. As springtime is the time for sowing, so the Word of God, as good seed, must be planted in the heart. Some thirty, and some sixty, and some a hundred fold the harvest will be (Matthew 13:8).*

# Prayer

**"HE SHALL PRAY UNTO GOD,** and he will be favourable unto him: and he shall see his face with joy: for he will render unto man his righteousness" (Job 33:26).

*Prayer, thou art a jewel*

more fair and more wondrous than I can fully know, and from thy many facets shine rays of light and truth eternal.

*Prayer, thou art a breath*

from another, better realm. Thou bringest breezes laden with sweet perfume and stirrest longings in my heart to walk in those eternal meadows where everlasting flowers bloom, touched by thee in passing on thy journey from heaven to me.

*Prayer, thou art a window*

opening into eternity, bringing a quick glimpse of beauty that almost takes my breath away as for a too brief moment I gaze enraptured into that fair realm to which I come.

*Prayer, thou art a flower*

indescribably beautiful that blooms within the garden of the heart which through grace has been made clean. Thou respondest to the tender, loving care of those who cultivate thee, filling all the lovely garden of the heart with thy fragrance.

*Prayer, thou art a gift of God*

wrapped by His own hand and given to those who search for and seek and call on Him. To them this gift is opened: gift of love from the very essence of love bestowed upon those creatures, objects of His care; gift of

yearning from the high and lofty One who inhabiteth eternity and who wishes to talk to me if I will but open the conversation. Marvel of marvels, thou, this gift from God!

*Prayer, thou art rich,*

fabulously rich with those divine dispensations I so sorely need—strength, resources, hope, patience, kindness, pity, tenderness, compassion—they and more are all found in and through thee. Thou dispensest them to me as I need them day by day.

*Prayer, thou art light*

before whose presence shadows flee in defeat to be replaced with the light of truth, in whose radiance I arise from bended knee to walk in fellowship with Christ.

*Prayer, thou art a teacher*

who opens doors into halls of learning where I find the everlasting truth. Thou makest the words of Holy Writ to thunder in my heart with their spirit, their light, their truth, their warning, and their promise. May I ever learn from thee!

*General  
Superintendent  
Lewis*



*Prayer, thou hast been the companion of the lonely.*

Thou hast brought sinful men to God. Thou hast guided many into greatness. Thou art the predecessor of spiritual awakening and revival. Thou hast been used by young and old, by the widow and the orphan, and by men who struggle in the daily grind of life. Kings and rulers owe their successes to thee, thou command of God, thou promise of the Bible, thou co-worker with the Holy Spirit!

O thou ally of my soul, thou quiet chambers of my life, thou place of my tears, thou giver of strength, thou bringer of peace, thou avenue of intercession, I love thee! I thank God for thee! By thee I shall live and conquer until at last I stand in His presence!

## LATE NEWS

### Telegrams . . .

Pasadena, California—*The Maria Highlands Church of the Nazarene was organized on February 18 in the Santa Maria church. Rev. J. D. Smith resigned the pastorate of the Santa Maria church in order to begin this new work in the growing area on the north side of the Vandenberg Air Force Base. Twenty-seven people were in the group of charter members.—W. Shelburne Brown, Superintendent of Los Angeles District.*

Little Rock, Arkansas—*The third annual Greater Little Rock Christian Service Training School at North Little Rock First, with 13 churches co-operating, was the best school ever. There were 200 enrolled, with 144 credits given, in one day and three nights, February 19 through 22. South Arkansas District moves up in C.S.T. from 127 credits in '57 to 1,260 in '61.—Earl C. Darden, District C.S.T. Director.*

Oklahoma City, Oklahoma—*Bethany Nazarene College Board of Trustees lay plans for progressive development in annual session, February 14. Authorized plans for new Religion Building, enlargement of Fine Arts Chapel, remodeling of Student Union Building, and renovation of Administration Building. Granted extended tour of Europe to Dr. and Mrs. Roy H. Cantrell in grateful appreciation of fifteen years as college president. Dr. Orville W. Jenkins elected chairman of the board, and Dr. John Stockton elected vice-chairman.—Jonathan Gassett, Secretary.*

Rev. H. C. Little, veteran holiness preacher on the Central Ohio District, died in Columbus, Ohio, on February 22, after an extended illness.

Rev. Elmer E. Johnson, retired minister on the Pittsburgh District, died February 20 at the age of seventy-seven.

Word has been received from Church Secretary Irene Sykes of Tulsa, Oklahoma: "On Sunday, February 25, the Valley View Church extended the fourth unanimous recall to Pastor E. C. Stegall. The church was organized by District Superintendent I. C. Mathis in February of '59, with a membership of twenty-seven; the present membership is nearly one hundred. The church has been in a constant building program since organization, recently completing a \$20,000 Sunday school annex. The entire property is valued at over \$60,000 with an indebtedness of \$22,000.

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## Herald of HOLINESS

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The church is located in North Tulsa; if you have friends here, write our pastor at 410 East 49th St. North & Elgin Avenue."

Rev. and Mrs. A. M. Babcock of Wilmington, New York, celebrated their fiftieth wedding anniversary last September 21. He has served the Church of the Nazarene as pastor, district superintendent, and evangelist for thirty-three years; he joined the church in 1928. Brother Babcock pastored churches at Wilmington, Rochester, Lake Placid, and Ogdensburg, New York; also served for nine years as superintendent of the Albany District, during which time he organized twenty-one new churches. He served as trustee of Eastern Nazarene College for eleven years. The Babcocks have eight children: Professor Verner Babcock, Rev. Kenneth Babcock, Mrs. Harvey Smith,

Mrs. Harold Preston, Mrs. James Lammanna, Mrs. Richard Shadday, John, and Mrs. Donald Taylor. An open house was held in their home in Wilmington on Saturday, September 23, with a special anniversary service for them at Lake Placid Church on Sunday, with District Superintendent Renard Smith as speaker. Brother Smith presented the Babcocks with a check for one hundred dollars from the Albany District in appreciation for their many years of service.

Rev. Loren E. Schaffer, pastor of Calvary Church of the Nazarene in Miami, Florida, has been elected a member of the executive committee of the Greater Miami Ministerial Association, which comprises four hundred members. His special assignment will be to direct the devotional opening part of the monthly meetings.—N.I.S.

## Coming Soon . . .

### ARTICLES AND FEATURES OF LASTING INTEREST

"To Portland in '64," *G. B. Williamson*

"Sincerely Yours," *Ruth Vaughn*

"Evangelism Through a First Subscription," *Robert L. Leffel*

"Maintaining Christian Poise," *Chester O. Mulder*



# FIRE! FIRE! FIRE!

*By C. WARREN JONES, Retired Executive Secretary, Foreign Missions*

FIRE is a common but important element in the material world. We know what it will do if we lose control of it. Yet, what a blessing it is! We cannot get along without it.

Fire has a counterpart in the religious realm. This old world can boast of many religions; but only one, Christianity, lays any claim to supernatural fire.

The Bible has much to say about fire. On the back side of the desert, Moses saw a bush on fire, but the bush was not consumed. This marvelous sight caught his attention. He left his work and took time to behold the supernatural.

On Mount Carmel, Elijah precipitated a revival. The prophets of Baal failed and that miserably, but old Elijah, who was a devotee of supernatural religion, asked God to answer by fire. The fire fell and that great multitude fell on their faces at the altar and begged God for forgiveness.

John the Baptist also believed in supernatural fire. He cried out, "I indeed baptize you with water unto repentance: but he that cometh after me . . . shall baptize you with the Holy Ghost, and with fire" (Matthew 3:11). On the morning of that first Pentecost, "there appeared unto them cloven tongues like as of fire, and it sat upon each of them" (Acts 2:3). We believe in the incoming of the Holy Ghost to abide in our hearts, but let us be sure that the Holy Ghost is accompanied by fire to purge and cleanse the heart and make the temple a fit place for the Holy Spirit to take up His abode.

Our need is fire. Maybe I had better say that it is needed in some churches. We have buildings, organization, programs, forms, and finance. We lack the fire. At once some people have nervous chills, for they are afraid of fanaticism, of wild-fire. Let us have wildfire rather than not have any fire. Pardon me, but this writer has been running with this crowd for forty-eight years. I have been in camp meetings and have seen some wonderful revivals, but have seen very little that even bordered on fanaticism.

On the other hand, we have seen much dryness, deadness, formality, and lukewarmness. Keep in mind that we are living in the Laodicean period of the Church and the principal characteristic of our day throughout Protestantism is lukewarmness. Liberalism has a strangle hold on Protestantism and there is little if any protesting. The Roman Catholic church does not refer to us as Protestants, but rather as non-Catholics. Protestantism is not headed for the rocks; she has already arrived. John the Revelator says that God is sick because people are "neither cold nor hot," and He will spue them out of His mouth.

We have tried everything else. It is time to get the fire of heaven down on our souls and on the church. It will cost us something, but it will pay dividends. No, it cannot be purchased with money, and fire will not fall just because we have a well-organized program. We certainly believe in "Shining Lights on Sunday Nights."

We can put on a program and not have supernatural fire, the Holy Spirit moving tremendously in our midst. We can get the crowd and entertain them and yet not have lasting spiritual results. We can go through the motions and fail to get men saved and believers sanctified.

Fire from heaven comes as a result of prayer. Read the Bible. In every instance where the fire fell and there was a real revival you will find that it was preceded by much prayer. If we are going to have a church on fire, there must be prevailing prayer—all nights of prayer, chain prayer, individual praying—until our hearts are strangely warmed.

Our hearts must be set on fire, our passion for souls intensified, and our spirits electrified. Then shall we have Holy Ghost revivals and our churches be permeated with a spiritual atmosphere, so that outsiders will come. There is something attractive about a fire-baptized church. Like Moses, people will turn aside to see why the bush burns and yet is not consumed!

# THE CONDITION OF *Confession*

LET me state the obvious.

The world is in a sad state.

And never have I made a statement about which I could be more sure of unhesitating agreement.

The news depresses us with the monotony of a Mark Anthony calling Brutus an honorable man. There are crimes in the Congo, massacres in Angola, and in Berlin tanks growl across the border while the love and affection between relatives must be waved through the barricades.

In the great human family, things are arranged so badly that while one-half of the world starves the other has never had it so good. In our towns we learn of murder, violence, robbery, and lust. Our very homes are not immune to this insidious moral sickness. Then it is as though all the wickedness of the world is sucked up into a gigantic mushroom cloud which poisons the very air we breathe. There is a faint but earnest cry, "Lord, how long?"

But "hope springs eternal in the human breast." Even in this woeful world people hope for a better time and a better place. The refugee shivers in the cold, but he and his family plod on empowered by *hope* of a better land. The Bible urges us all to hope and to work for the defeat of the dominion of sin. It says, "If we confess our sins, he is just, and may be trusted to forgive our sins and cleanse us from every kind of wrong" (I John 1:9, *The New English Bible*\*).

Forgiveness and cleansing! Evil is dealt with at its very source, deep in the hearts of the men and women who populate this planet.

There is hope! God says there is, but it is based on a certain condition: *the condition of confession*. There is a tendency to try to divorce the hope

from the condition. It is imagined that if this and if that—if there were a world government—if we could ban the bomb—if the Church could streamline itself—then things would be different. There would be hope; evil would be banished. But the Bible will have none of it. Though emphatically there is hope, equally emphatically there is an unalterable condition which God's Word clearly lays down.

What is meant by the term *confession*?

In Bible usage it means more than a superficial owning up to fact that we are sinners. It involves deep contrition and is evidence of repentance. The Psalmist resolved, "I will declare mine iniquity," and also, "I will be sorry for my sin" (Psalms 38:18).

One reason there is so little of this potent confession of sin is because of the present-day habit of regarding well-nigh everything, including the problem of evil, from its scientific aspect. Evil might well be viewed scientifically for a scientific purpose, but religiously—and it is only so that there is any hope—evil must be viewed theologically. Men and women must confront themselves with the fact of *sin* and see it for what it is, the violent opposition to the plan and will of God.

Sin may be covered. We may hide it from our neighbors by hypocrisy; we may hide it from ourselves by repression. Also, the pungency of sin may be cushioned for everybody by noting its universality and thus presuming its inevitability. The Bible declares, however, that "he that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy" (Proverbs 28:13).

To confess, a person must relentlessly search his soul.

But then there is forgiveness, and who can describe the worth of this liberating experience? Bunyan does better than most in saying it is like a weighty load being loosed from the shoulders so that it rolls a long, long way off. It is as far as the east is from the west, in fact.

**The Easter Offering must reach 1 1/3 million dollars this year if we are to reach our goal for world-wide evangelism. GIVE that they might live FOR CHRIST.**

Also, there is cleansing. Sin involves more than guilt; it leaves a stain. Suppose I go next door today and steal a pocketbook from my neighbor. After a while I become so conscience-stricken that I make confession and my neighbor forgives me. To be forgiven is a great relief; but still, things are not the same as they were. I have become the kind of person who could steal a pocketbook. My neighbor, with all the good will in the world, cannot alter that fact.

God promises, however, to do just this and not only to forgive but also to cleanse. And not only to cleanse from the stain of sin, but from the tendency!

The Bible thus offers the complete answer to the problem of evil in this world. Forgiveness takes care of the sin of the past; cleansing takes care of the sin of the present and augurs well for the future.

Evil abounds but the atonement is so powerful that so long as the gospel is preached there is hope ahead. Someone argues that the gospel has been with us for two thousand years, yet evil still abounds. Quite so. And we have had soap for two thousand years but one still can have a dirty face. It is a question of application.

\*© The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961.



**A recent foreign trip has underscored anew the sober challenge facing us as a church in our world-wide soul-**

**winning activities. The opportunities are abundant, "but there are many adversaries."**

**Nothing less than our reasonable best can begin to meet the challenge. So without apology, for the sake of Christ and souls, we call for devotion, sacrifice, and unusual generosity.**

**The needs increase rapidly! Let our Easter Offering match them!**

*Hugh C. Benner*

**General Superintendent**

# The search of the Soul

THE REALISTIC STORY of man's lostness unfolds dramatically in the garden setting of Eden. Beauty was turned into ashes and the oil of joy into mourning. The perfect fellowship that had characterized man's beginning relationship with his Maker was drastically marred by the separating factor of sin. Eve made several fatal mistakes. She should never have listened to the senseless logic of the deceiver. She was swayed by his subtle suggestions. She partook of the forbidden fruit in disobedience to God's command. Then she persuaded her husband to participate in her fellowship of folly. Immediately they were conscious of their estrangement from God.

But ere they sought God, God sought them. They had hidden themselves from His presence among the trees which were in the garden. "And the Lord God called unto Adam, and said unto him, Where art thou?" (Genesis 3:9) God located them in the place of their lostness. From the be-

ginning, no soul ever has been successful in hiding from God.

The devil's deceit led to inordinate desire. Inordinate desire led to disobedience. Disobedience led to spiritual darkness, and spiritual darkness led to soul despair. This is the pattern that leads to lostness. From this depth, the soul searches for salvation. And, to this depth, God searches for a soul to save! God so loved the lost that He later sent Christ, the Light to dispel darkness. He alone delivers the soul from despair.

Christ came into the world with the declaration, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). He became the Sacrifice for sin. Through the provision of His shed blood He offers pardon in the place of punishment, hope instead of hell, and restoration for desperation.

While Christ seeks the soul, the soul must seek Him to find salvation. "Seek ye the Lord while

**By JACK M. SCHARN, Pastor, Lone Pine, California**



he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon" (Isaiah 55:6-7).

Sin is a very subtle enemy of the soul yet today. Satan continues to influence thought patterns by claiming the innocence of sin. Many have forgotten their need for God as they pursue forbidden fruit. Others are so preoccupied that they haven't time to listen to God or to obey His commandments. Too many are comparatively comfortable without Christ.

The unregenerate soul has sought social graces in the place of spiritual graces. It searches for pleasure, but not purity. It seeks survival, but not salvation. It lives the way of the prodigal with riotous instead of righteous living. It prefers selfishness to sacrifice and it seeks its own way

rather than the ways of God. The Satan that tempted Eve is the devil who destroys souls today in unrelenting deception.

The soul that seeks sin is deceived. The discerning soul is the soul continually conscious of its need for God.

As the soul searches for God, so also God searches for the soul. Both efforts, human and divine, unite in a spiritual restoration of the lost relationship between man and his Maker. God walks again the garden of life with the subjects of His redeemed creation.

*Seeking to find salvation,*

*A way through the darkening night.*

*My soul was trembling and troubled,*

*Seeking for truth and light.*

*Searching to find a pathway*

*That my feet could safely trod,*

*I found a Saviour who led me*

*To the perfect path of God!*

## THEY GIVE That Others May Live



*New Guinea folk bringing their first thank offering*

**FROM** the highlands of New Guinea where the name of Jesus was unknown seven years ago, there comes this wonderful report:

"It was thrilling to see the New Guineans give for the cause of missions. Everyone participated, including the children. They brought their sixpences and their shillings and their pound notes. They gave them with pleasure to help send the gospel to others."

Thus the overflow of the love of Christ goes on. Wherever men live, when they meet Christ, they want to share Him with others.

How blessed we are who live in Christian lands! How precious to us is this freedom we have to worship God, to learn about Him from earliest childhood! But we cannot hoard these things. We must give them to others or lose them ourselves.

Every year forty-three million people are born into heathenism. Christianity touches only two million of them. Within fifty years—about the span of one generation—two billion people are destined to live and die without ever hearing about Jesus Christ, unless Christians quadruple their efforts to send them the gospel.

We must not be outdone by the people of New Guinea. For some of them, their gift may represent all the money they will see in a year.

How can we dare to face the lost billions at the judgment unless we have done our utmost to send them the gospel?

We must give that they may live.

—General Stewardship Committee

# STRANGE MONDAY MORNING ALTAR CALL



**By C. S. COWLES**

Pastor, Lake Street Church, Glendale, California

FIRST came the altar call; then the singing; then testimonies; then preaching—all on *Monday morning!* Crazy? Not for a minute! Look at it:

The phone rang. Mrs. Player's\* desperate voice cried: "Pastor, can I bring my son down to your office? He wants to be saved."

Never had I seen a man so broken up with conviction. He could hardly walk from the car to the door of the church. His body trembled as he was racked with tears and sobs. He fell into the chair in my study an utterly crushed man.

It was hard to believe that this was the same fellow who had visited my church on Easter Sunday, mocking everything that went on. His beligerent attitude surprised the people and shamed his parents. Although he had been raised in the Church of the Nazarene, he had rebelled against all that he had been taught, and had drifted about as far away from God as it is possible to get.

But he happened to have the good fortune of having one of those rare modern peculiarities—

a praying mother and father. And how the burden would often press in upon his parents, driving hunger and sleep from them!

It took thirty-five years for them to see even a glimmer of an answer to their prayers. But when it came, it came like a flood. The Holy Spirit had so thoroughly shaken him up that he could not talk coherently.

Mother left the study. Step by step I helped him bring out all of the ugly sins that were troubling his soul. One by one he confessed them, as the Spirit of God brought them to his mind. Finally he brought up the sin that had made the deepest scar of guilt upon his heart, and found forgiveness for that evil which had the most powerful hold upon his life. Then he leaped to his feet, lifted up his hands, and cried out: "I've been forgiven! Praise God!"

Aware of his long-standing rebellion against the church and altar calls, I took him into the sanctuary and set him in a pew. Then I stood in the pulpit and gave an altar call.

Tall and straight, he stood up and walked down the aisle to the front, and knelt at the altar. And he prayed: "Lord, if there had been a thousand people in this church, I still would have done it."

Sir, I'll tell you, he did business with God. Liquor, cigarettes, lying . . . "Lord, I'm through with it all." Tithing, church attendance, obeying Christ . . . "Jesus, I promise You I'll do it all to the very best of my ability."

We sang! He shouted! He cried! He testified! Mother cried! Thirty-five years—almost hard to believe that the prayers had been answered.

I mounted the pulpit, obeying a strange impulse, and preached a full-length sermon to a great audience: Bill and his mother. I preached on Christ's sacrificial death on Calvary. I preached on the Resurrection. I preached on the Second Coming.

I prayed the benediction. Strange service that Monday morning, with only two in the congregation. But doesn't the Holy Spirit delight in doing His great office work through unconventional methods? And what preacher wouldn't hold services every morning if it meant an immortal soul coming home to God?

.....

***In a word, then, those who disbelieve in the resurrection have no support in facts. . . . We are agreed that a dead person can do nothing; yet the Saviour works mightily every day, drawing men to religion, persuading them to virtue, teaching them about immortality, quickening their thirst for heavenly things, revealing the knowledge of the Father, inspiring strength in face of death, manifesting Himself to each. . . . Shall we call Christ dead, who effects all this?—Athanasius.***

.....

\*Only the names have been changed.

# A NEW COMMANDMENT

By ERIC E. JORDEN

Professor of Theology and Biblical Literature, Northwest Nazarene College, Nampa, Idaho

THE EARTHLY MINISTRY of Christ was rapidly drawing to its close. The forces of evil were closing in. In the upper room, Christ and His disciples had gathered for the Passover meal. There He girded himself with a towel and washed the disciples' feet. Then Jesus began to tell them of the betrayal. To Judas, He gave the sop. Satan, we read, entered into him. He went out to betray the Lord.

Christ knew His hours were now numbered. "Yet a little while I am with you." There was so much more they needed to know! He summarized it in these words, "A new commandment

He loved Philip. He loved Bartholomew. He loved *all twelve*.

But He also loved *each* of them different as they were. Here is the *breadth* of His love. To think that He loved the "Big Fisherman"—big, burly, sword-wielding Peter—loved him so much that after the Resurrection the message was sent, "Go . . . tell his disciples *and Peter*!" He loved James and John, "sons of thunder," men who had also some "lightning" in them. It was they who wanted to call down "fire from heaven" on a Samaritan village. Self-seekers they were, too. But despite this, Christ loved them. The same can be said for each of the others. He loved them not only for what they were *then*, but also for what they *could* and *would* become. He saw what a personal Pentecost would do for each of them.

Let us now observe this love in its *perpendicular aspect*—the depth and height. The *depth* of His love is indicated in John 15:13, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends," He went on to say. Christ's love for His disciples was a self-sacrificing love. No one forced Him to give up His life (John 10:18). John caught the significance of Christ's death when he later wrote, "Hereby perceive we the love of God for us, because he [Christ] laid down his life for us" (1 John 3:16). Real love is self-sacrificing.

Then there is the *height* of Christ's love. This is stated in John 15:9, "As the Father hath loved me, so have I loved you." Christ reached up into heaven and brought down the love of God. He stands between God and man. It was with God's love that Christ loved the disciples.

Christ indicated why such love was demanded. In John 13:35 we are told, "By this [the degree of love of which He spoke] shall all men know that ye are my disciples." Discipleship to Christ was not to be evidenced in the building of fine edifices, nor yet in the ministry of oratorical discourses. The "world" would be impressed when it saw the love Christ showed toward His disciples *expressed* in their daily lives. Negatively, this love manifested no hate for injury or insult. Positively, it

**Our churches gave 8.58 per cent for world-wide evangelism in 1961. Ten per cent must be the minimum goal. Remember this when you give in the Easter Offering on April 22.**

I give unto you, That ye love one another" (John 13:34-35). Three times that hour Christ impressed one thought upon their minds, "Love one another."

Christ indicated the *degree* of that love in this statement, "As I have loved you." Paul indicates that the love of Christ "passeth knowledge" (Ephesians 3:19). This love has horizontal and vertical aspects—the breadth, and length, and depth, and height." It is not fully comprehensible to man, yet we can understand it as we become aware of what it does for us. These disciples had a personal awareness of Christ's love for them. Suppose we examine the expression of that love.

In John 13:1, we read, "Having loved his own . . . he loved them unto the end." A marginal reading says, "to the uttermost." Here is the horizontal plane of His love. The horizontal, we recall, includes the length and breadth.

The *length* of Christ's love for His disciples was evidenced by the fact that He loved them all. They were a mixed group—fishermen, tax collectors, Zealot. In John 13:23 we are told that He "loved" John. But He also loved Peter. He loved Andrew,



was seen in a strong compassion, a deep soul concern for those in need. This is the quality of love which persuades the unsaved that there is a reality in Christ's way.

Such love of course is not of human origin. Hence Christ also spoke of a divine implantation. In John 17:26, Christ prayed that this love He manifested toward them should be "in them." That love was "shed abroad" in their hearts by the Holy Ghost on the Day of Pentecost.

"A new commandment." We are to love others as Christ has loved us. The manifestation of this quality of love is necessary to persuade the unsaved of the reality of our transformation. It is

a work of the Holy Spirit in a personal Pentecost. It is for us today. Charles Wesley sang,

*O love divine, how sweet thou art!  
When shall I find my willing heart  
All taken up by thee?  
I thirst, I faint, I die to prove  
The greatness of redeeming love,  
The love of Christ to me.  
God only knows the love of God;  
Oh, that it now were shed abroad  
In this poor, stony heart!  
For love I sigh, for love I pine;  
This only portion, Lord, be mine!  
Be mine this better part!*



## THEY WANT TO GO

By Evangelist C. B. McCAULL

MANY TIMES through the years, pastoring home mission churches, I had become discouraged. Then one night I complained to my Sunday school superintendent, Mr. Carl Curtis: "It's awful hard to get folks to heaven when they don't want to go." And his reply was one of the most beautiful and important truths I have ever heard: "But they *do* want to go. They just don't want to get ready."

What a difference! Imagine! Humanity, with all its carelessness, rejection, and sin, wanting to go to heaven!

Almost every intelligent, thinking person believes that there is a God and that there is a heaven to gain and a hell to shun. We need not argue or work to prove this. Even in this day of apostasy and so-called freethinking, if we were to take a poll of opinion, and men would be honest with us, there would be no more than one out of a thousand who would say in his heart, "There is no God" (Psalms 53:1).

In the light of this simple yet colossal truth, the nature of our duties as soul winners becomes plainer, and therefore much easier. It is such a help to know: "They *want* to go."

Our only difficulty lies in that "they do not want to get ready," and perhaps they do not know the way.

To those in the first group we must be faithful

in our warning of the danger of procrastination. We must continue to cry long and loudly, *Today* "is the day of salvation." It is indeed *evangelism now!*

When I was a boy on the farm, my uncle told me one day to get washed up and change my clothes and he would take me to town with him. I wanted to go desperately; but somehow I dilly-dallied in the mud around the stock-watering tank by the windmill. The minutes flew by. Then all at once I heard the Model-T being cranked up in the shed and starting out. I ran towards the car, crying in vain. My uncle drove on down the lane without me. You see, I wanted to go, but I did not want to get ready—and millions of precious people are in the same situation today. May God help us arouse them.

Turning then to our problem of helping those who do not know the way, we may find some confusion in denominational and doctrinal differences; but through a love which is above these differences and by faithful witnessing (both silent and verbal) we can point them to Him. Jesus said, "I am the way" (John 14:6).

Many people are in this category. Even in highly cultured nations there are many who know and "believe," yet have not repented of their sins and accepted Christ as the Way. May God help us to reach them also.

The task of evangelism is not easy. It has never been easy. But thank God, our job in getting men to heaven seems to us much different when we remember:

THEY WANT TO GO!

**The Church of the Nazarene now has 560 missionaries serving in 42 world areas. Pray for them as you give your Easter offering on April 22.**

## EDITORIALS

Continued from page 2

the fact that there is both a "faithful" and a "faithless" use of reason. To make reason our "god" is just as much idolatry as to make money or things supreme in life. The Christian purposes to bring "into captivity every thought to the obedience of Christ" (II Corinthians 10:5).

To be a Christian, then, relates to the mind as well as to other aspects of our humanity. Truth, doctrine, teaching, and belief have to do with the content of the Christian faith. There is a basic truth which every Christian acknowledges. He may explore its implications in ever-enlarging areas of life and experience, but it is the touchstone by which he finally measures all that claims a place in his faith.

### II

A second New Testament use of the name "Christian" is I Peter 4:16, "Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf." Here Christian experience is related to the feelings or emotions.

It may be that some have overemphasized emotion in the Christian life. It is equally true that some have overlooked it. Whatever touches an individual deeply affects his emotions. Being a Christian not only means a special way of *thinking* about life; it also means a special way of *feeling* about life, and, as we shall see in a moment, of *acting* about life. He who only believes or thinks may be a spectator; he is not likely to be a participant.

Between *thinking* and *acting* comes *feeling*. Intellect and will are connected through emotion. The great springs of human action are found in the capacity for strong feeling. Joy, love, and a deep hatred for evil are the driving forces behind effective Christian living.

It is, of course, never to be emotion for emotion's sake. It is always emotion for action's sake. Self-centered emotion is at best worthless, and at worst positively harmful. But high and true Christian feeling is an essential ingredient in all effective living in the kingdom of God.

### III

The third use of the name Christian in the New Testament is heard from the lips of King Agrippa, "Almost thou persuadest me to be a Christian" (Acts 26:28). Bible students are not at all sure exactly what Agrippa meant by the word translated "almost." But this much is sure: Agrippa recognized that being a Christian required a full persuasion, a yielding of the will, an act of choice. And Paul replied, "I would to God, that

**Only they who have seen the invisible can do the impossible.—E. W. S.**

not only thou, but also all that hear me this day, were both almost, and *altogether* such as I am, except these bonds" (v. 29).

One may *think* and *feel* but he cannot become until he *acts*. The prodigal son in a far country believed sincerely that there was plenty to eat in his father's house. He felt sorely his personal need and desire to be at least as one of the hired servants. But he would have lived the rest of his life in the pigpen and died in abject poverty if he had not said, and suited action to the words, "I will arise and go" (Luke 15:18, 20).

The outcome of real Christian experience is always a distinctive mode of life. Religion which makes no difference in the way a person lives is a sham and a fraud. A Christianity which consists only of parroting a creed, or experiencing an emotion, and which does not bring about dedicated living and service, is far removed from the New Testament standard of life and piety.

So *there is* much in this name. A Bible Christian is loyal to the truth of God's Word; his emotions and feelings are stirred and guided by the Holy Spirit; and his life is governed by the law of the Lord—all belonging, pertaining, and dedicated to Christ Jesus, our Saviour.

## Editorial Notes . . .

District Superintendent Lyle E. Eckley and the pastors of the Northwestern Illinois District have set aside a month again this year to emphasize the spread of the gospel by the printed page. Three goals for the month include a "Herald in Every Home," a tract box in every church, and a bookrack featuring paper-bound books in tiers with a small cashbox in which people can place their money when buying books when the church is open on week nights. Many titles and subjects in paper-bound books are available from the Nazarene Publishing House, and such a bookrack should more than pay its way.

♦ ♦ ♦

A new journal for the exchange of ideas and for general discussion by members of the theological and philosophical faculties of Nazarene institutions has made its first appearance. Titled *Interchange*, the attractively printed publication is edited by Dr. Harvey J. S. Blaney of Eastern Nazarene College.

Penetrating articles have been presented by Librarian Robert E. Crabtree of the Nazarene Theological Seminary on "Propitiation or Expiation—Which?"; Dr. Eric E. Jorden of Northwest Nazarene College on "Wesley and Good Works"; Professor A. R. G. Deasley of British Isles Nazarene College on "The New Testament and Divorce"; Dr. John H. Cotner of Olivet Nazarene College on "Psychology and Theology: Friends or Foes?"; Dr. W. Noble King of Bethany Nazarene College on

"The Matter of Eradication Considered"; Dr. J. Kenneth Grider of Nazarene Theological Seminary on "Impressions on the Virgin Birth"; and an article by the editor on the meaning of perfection in Matthew 5:48. Book reviews are given by Drs. Ralph Earle, Willard Taylor, and Mel-Thomas Rothwell.

*Interchange* is priced at \$1.50 per copy, and all correspondence regarding it should be addressed

to Dr. Harvey J. S. Blancy, Eastern Nazarene College, Wollaston, Massachusetts.

♦ ♦ ♦

Next week we plan to present a four-page supplement emphasizing the Bible in the home, and its importance to family life. Many beautifully printed and superbly bound editions of the Bible are available through the Nazarene Publishing House.

By A. F. HARPER, Executive Editor, Department of Church Schools

## I'm Glad I Was in the Service



AS the pastor stepped to the pulpit to preach, the Holy Spirit knocked gently at the door of a congregation and asked to take charge of the service. A saint in her eighties rose to testify. She was celebrating the fifty-ninth anniversary of her conversion. The actual anniversary, she said, had occurred during Youth Week, but she couldn't very well celebrate then!

Her testimony was a moving tribute to the grace of God. All of our hearts were stirred. The pastor, sensitive to the leading of the Holy Spirit, hesitated a moment and left the door ajar for others. A young mother in the pew ahead of me arose and said simply but radiantly, "Bless the Lord, O my soul!" A seminary student told how he had met God in an encounter of prayer that had resolved his struggles with doubt, and God had sanctified him wholly.

There was no great exuberance but everyone who testified had experienced some real and moving contact with Christ. The sense of God's presence spread across our congregation. A visitor who knew little about testimony meetings felt impelled to rise and say how wonderful it was to hear people tell of their inmost experiences with God. A teen-ager in the choir testified that she had never been in a service like this and had never felt God's presence so real before. A seminary professor told of God's grace in his life. A taxi driver gave praise to God. An exuberant twelve-year-old extrovert gave a subdued and tearful testimony.

Often, in such a service, there are several who always testify and who seem never to say the right things. But today God's Spirit moved unhindered by anything unseemly. For half an hour from the choir, from the front pews, and from the rear of our large sanctuary the people of God gave praise to God. Most of us had tears

in our eyes, and everywhere there was a quiet sense that God's Holy Spirit was moving among His people. Several testified that they had heard of such services and had always wanted to be in one.

At five minutes after twelve we rose to sing:

*"Thou, my everlasting portion,  
More than friend or life to me,  
All along my pilgrim journey,  
Saviour, let me walk with Thee."*

The pastor reminded us that some folk were closer to finding God than they had ever been in their lives. He encouraged those who were hungry to come forward for prayer. For two stanzas no one moved. Then I saw a layman respond to the leading of the Spirit, step out from his seat, and speak to an unsaved father. The father moved at once toward the altar, followed in a moment by his wife and three boys. We later learned, when the layman asked the father if he would like to go forward and pray, his answer was, "Yes. I've been waiting for someone to ask me!" He is a truck driver. He had called his boss this morning and told him that he couldn't come to work because he was going to church to get saved!

This family was followed by others; a mother and teen-age daughter were converted; a young wife and mother of three small children gave herself completely to God and was sanctified wholly. The visitor who felt it was wonderful to hear folk testify came to the altar to pray. Her testimony was, "I don't know just what God wants me to do, but I am going to do it."

There are hundreds of folk who will never forget God's presence in our service today. I saw the Spirit of God move upon a congregation in unusual power. I saw my church at her responsive best. I'm glad I was in the service today.



# THE CHURCH AT WORK

## HOME MISSIONS

**ROY F. SMEE, Secretary**

### Of Interest

Many will be glad at this recent report from Rev. Floyd Perkins in South Africa. You will recall that prayer was requested a while ago for his son David, who has had to have major surgery twice within the past few months. "David is home now and he has started back to school. So God has wonderfully undertaken for him. He is still weak and must be careful, but he is fast getting back to normal."

We are sure that the concern and prayers of our people have been a source of strength and comfort during this trying time. Let us continue to pray for David's complete recovery.

Word has been received within recent weeks of the passing of two of our faithful workers on the Gulf Central District.

Rev. D. A. Murray, a veteran minister, died in Winnsboro, Louisiana, at the age of eighty-five. Brother Murray had been in retirement for several years and in ill health for many months. The first ordained elder on the Gulf Central District, he pastored the New Orleans church. Later, after moving to Winnsboro, he started a church in his home there.

Mazella Reddick, wife of Rev. Lawrence Reddick, pastor of the Miami St.

John the Baptist Church, passed away in February after an illness of more than a year. Mrs. Reddick had been the local N.F.M.S. president for several years and had done good work in the church and the Miami mission.

Our sympathy and prayers go out to the bereaved in the assurance that the Lord will prove again to them at this time His great constancy and faithful comfort.

### New Church News

The diligent efforts of Rev. E. L. Starkey, pastor of the Manassas church, and two young men whom he had won to Christ resulted in the organization of a church at Vidalia, Georgia. These three started planning for a church in this area. Later a building was secured and regular services begun. The official organization of the Vidalia Church of the Nazarene took place on January 11 at the close of a good revival meeting. Rev. Robert Corley, one of the men who helped start the work was installed as pastor, and the other young man is the Sunday school superintendent. Plans are under way to purchase property and erect a building in the near future. Much credit goes to Rev. E. L. Starkey for his hard work and unselfish spirit in giving a number of members to the new church.

This was the fifth new church on the Georgia District this quadrennium. The Smyrna church was officially organized by District Superintendent Mack Anderson last November 12.

Three acres of choice land in a good location have been purchased, along with a nearby house. The congregation is at present worshipping in this house, which will later be used as a parsonage. Rev. J. F. Compton is serving as pastor.

Rev. Renard D. Smith, superintendent of the Albany District, has reported the organization, last September 3, of a church at Corning, New York. The home of the Corning Glass Works, this city has a population of about fifteen thousand and is surrounded by other fairly good-sized communities and a nice rural area. Rev. Floyd Shaw is pastoring this new church.

## FOREIGN MISSIONS

**GEORGE COULTER, Secretary**

### Moving Missionaries

Rev. and Mrs. William J. Pease of India have now moved to Mission House, Chikhli, Buldana District, Maharashtra State, India.

### The Christmas Present I Liked Best

**By MARY ANDERSON, India**

She said it had been twelve years since I had seen her. The little woman who came in from a faraway village to visit her sick child had come to my door to greet me again. She lives in a village where there are no other Christians—just her family. They live with a Hindu brother who asked them to come when his wife died and left a family of small children. So actually her home is not a Christian home.

There is no church in that village; no postoffice; no road to the village, only a cart track. They have no doctor, no medicines of any kind available. There is no electricity.

My friend is illiterate and has not one Christian relative in her father's family. How much more alone could a Christian woman be? Without Christian fellowship, unable to read her Bible or songbook for inspiration, she has only prayer to lean upon for strength.

When I met her in the hospital corridor we grasped hands and wept a little. It had been so long since we had seen each other. I took her to our home and we began to talk.

I said, "Now tell me, how has it been?"

And with her face aglow she an-



*This is a group picture of our new Greek church at Newtown, Sydney, Australia. The young man on the extreme right (with Bible) is the pastor, Dimitrios Moschides. His wife is next to him with their little daughter. In the middle of the back row is Rev. C. A. Garratt, Australian District treasurer. Being fluent in Greek, Brother Garratt has been a great help in the church since its organization last October.*

swered. "O Mrs. Anderson, Jesus has not failed me once!"

Then she shed some more tears—tears of joy—and I said, "Tell me more."

She said, with glory on her face, "I have some people ready to become Nazarenes in our area."

"How did you manage that?" I asked.

She said, "I didn't. This is of God. I have proved Him in every circumstance of life and these people have watched me. They simply want what God has given to me."

For nearly a half a day we talked and prayed and praised the Lord and wept.

She went back to her village, leaving her little sick child here in the hospital.

Now Christmas is all over and I look back at all the lovely gifts we received from family and friends. But when I see them all, I believe that the testimony of this woman was the Christmas present I liked the best.

## FOR CHRISTIAN ACTION

Significant work is being done each year in a number of Institutes of Scientific Studies for the Prevention of Alcoholism. Several of these institutes are held in the United States. The thirteenth session of the Loma Linda Institute of Scientific Studies for the Prevention of Alcoholism will be conducted on the campus of the Seattle Pacific College, Seattle, Washington, August 6-17, 1962. The seventh annual session of the Washington Institute of Scientific Studies for the Prevention of Alcoholism will be conducted on the campus of American University in Washington, D.C., July 9-20, 1962.

These institutes are characterized by outstanding lectures and lively discussions. Some twenty authorities, who form the distinguished faculty of national repute, present the physiological, neurological, psychiatric, and economic aspects of the alcohol problem, along with the social, legal, and educational measures that will effectively check the rise and spread of alcoholism.

Any pastor or other Christian worker who may be interested in attending one of these institutes may obtain further information by writing to the National Committee for the Prevention of Alcoholism, 6830 Laurel Street, N.W., Washington 12, D.C.

**EARL C. WOLF, Secretary**  
**Committee on Public Morals**

## MINISTERIAL BENEVOLENCE

**DEAN WESSELS, Secretary**

The Department of Ministerial Benevolence gives emergency medical assistance to active or retired minis-

ters or to their immediate families. Applications originate with the district advisory board and the district superintendent. The following letter comes from a minister in the Midwest who had a serious illness with the resulting high medical costs:

*We feel so unworthy in writing this letter. The Church of the Nazarene helped to nurture us when we were but small children in its Sunday school. It helped educate us when we felt the call of God to preach His Word. It gave us a place of service when we completed our education. And now it has helped us again in the time of physical affliction and emergency. All we can say is that we have tried to be faithful to God and the church during these brief years of our services. It gives us a warm feeling to know that the general church is interested enough in its ministers to give such special assistance in a time so dire. We express sincere appreciation for the gift which helped us in this hour of need.*

Each church which paid its N.M.B.F. budget has helped to supply the needs of this minister and many like him. There is a unity and joy which comes from obedience to the command, "Bear ye one another's burdens."



## THE LOCAL CHURCHES

Wheelerburg, Ohio—We praise God for His blessings upon this church. Since our assembly last July we have built a 36 x 56-foot, two-story addition to our church; this includes an enlargement of the main auditorium, and a study, covered with wall-to-wall carpet and furnished with new furniture, seventeen Sunday school rooms, and a young people's auditorium. The good men of the church donated the labor, and the ladies too did everything they could to help. The material alone cost over \$18,000. God has blessed until we were able to pay for everything as we built, and still pay all our budgets and be a "10 per cent" church. In a recent revival with Rev. Frank Roddy we broke our Sunday school attendance record with 291 present. Attendance in all other services is very good. Pastor W. W. Weddington helps to keep the church united in the love of God by his preaching of old-fashioned holiness.—Reporter.

Evangelist W. T. White writes: "I will be in a meeting in our First Church, Lima, Ohio, April 4 to 15; then have an open date, April 18 to 29, which I shall be glad to slate as the Lord may lead. Write me c/o our

## "SHOWERS of BLESSING" Program Schedule

March 25—"To Whom Shall We Go?"  
by Roy F. Stevens  
April 1—"Wake Up and Live," by  
J. E. Williams  
April 8—"The Pre-eminency of  
Christ," by J. E. Williams  
April 15—"Let the Stones Cry Out"  
(Palm Sunday), by Samuel Young

Publishing House, P.O. Box 527, Kansas City 41, Missouri."

Pastor Robert L. Ellis writes from New Castle, Indiana: "Last December we began our second year with our First Church here. Gains are being made in every department, spiritually, numerically, and financially, for which we give God praise. We count it a privilege to be pastor of the fine people of First Church. We have started four new Sunday school classes, with plans for more, and thirty-nine new members have been received into the church. In July of last year we started a radio broadcast each Sunday at 12:45 over our local station, WCTW. We have had four revivals, in which God blessed and many souls were saved and sanctified. The special workers were Rev. Talmadge Johnson, Rev. C. A. Amos, and James and Rosemary Green, Rev. W. B. Walker, and the Dennis Evangelistic Party. This is a most challenging field."

Edwardsville, Illinois—God richly blessed and rewarded in all the services of our Youth Week revival with Evangelists Roy and Lilly Ann Norris as the special workers. The ministry of Brother and Sister Norris was anointed of the Spirit, and twenty-five seekers prayed through to definite victory. The church is moving forward in all departments, and God is with us.—DONALD O. REDDICK, Pastor.

South Point, Ohio—First Church is enjoying good days. Sunday school attendance is at an all-time high, 20 per cent above last assembly year, with an average of 127 for January. With an average attendance in the worship services more than equal the membership, during the last two months we have seen a new depth and presence of God's Spirit. There is a wonderful spirit of prayer, which shows in revival results. Interest is good, and missionary giving for the past and current year is higher than ever before. Our N.Y.P.S. sponsored a revival, January 28 through February 4, with Rev. Robert Palmer. The church was stirred, and the meeting closed with eleven children and youth at the altar. Our congregation has completed its first year in their lovely new church building, which is a memorial to their love and loyalty. March 1 marked the first anniversary of the present pastor. We give God praise for His blessings.—HARLEY DUNCAN, Pastor.



## CROSS-COUNTRY CONVENTIONS

Date	Place	Participating
March 26-27	North Church 1100 Las Palmas North Sacramento California	Maurice Hall, Africa—Nyasaland Wallace Helm, India Oscar Stockwell, Africa— Mozambique George Coulter, Executive Secretary
March 29-30	Vancouver Hillcrest 3609 Main St. Vancouver Washington	Maurice Hall, Africa—Nyasaland Wallace Helm, India Oscar Stockwell, Africa— Mozambique George Coulter, Executive Secretary

**1 1/3 Million Dollars**  
in  
**Easter Offering**

## THE BIBLE LESSON

By **ARNOLD E. AIRHART**

**Topic for March 25:**

### The Greatest Commandment

SCRIPTURE: Deuteronomy 6:4-5; Leviticus 19:18; Matthew 22:35-40; 19:16-22; Luke 10:25-37 (Printed: Leviticus 19:18; Matthew 22:35-40; 19:16-22)

GOLDEN TEXT: *Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself* (Luke 10:27).

There is a motto, it is said, in a research department office of General Motors which reads: "This problem, when solved, will be simple." The sinful, evil life is involved and tangled. The self-righteous, Pharisaic life is complex and complicated. The redeemed life stands disentangled in the simplicity that is in Christ Jesus.

The law guides men regarding a right relationship with God. Loving God with all the heart fulfills the law because *love fulfills all that God desires or requires of men*. The rabbis found 613 Mosaic commandments and sought for a simplifying principle that would express the heart of religion. Jesus settled it once and for all that love for God which exercises the whole person is all that God seeks from men. It is the honor and the glory which is due to God, the only thing of intrinsic value which men can give Him, the only thing which He cannot have without our co-operation, the only thing He could not create. It is the key to every other act of obedience.

The law instructs men regarding relationships with their fellows. Loving my neighbor as myself fulfills the law because *love fulfills and prompts a proper relationship with my fellow man*. Not that this love will mean of necessity agreement with my neighbor's ideas, nor admiration of his conduct, nor delight in his company, nor compatibility with his personality. Rather, it will mean wholehearted desire for his good, and active safeguarding of his true interests. Not only does love work "no ill to his neighbour" (Romans 13:10), but positively, love overcomes evil "with good" (Romans 12:21).

The law seeks the ennobling of human life. Love fulfills the law because *divine love within the heart and soul and mind provides the only practical basis for personality fulfillment*. This is true because man is made for communion and fellowship with God. "Knowledge puffs up, love builds up" (1 Corinthians 8:1, Moffatt). This is that (Christian) perfection which God requires of man. Wesley's *Journal* for August 27, 1768, contains this: "This perfection cannot be a delusion, unless the Bible be a delusion too; I mean 'loving God with all our heart,

and our neighbour as ourselves.' I pin down all its opposers to this definition of it. No evasion! No shifting the question!"

But is not faith that without which "it is impossible to please God"? True. This love is not self-produced, but by faith it is "shed abroad in our hearts by the Holy Ghost which is given unto us" (Romans 5:5).

Lesson material is based on International Sunday School Lessons, the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education, and is used by its permission.

## Announcements

### NOTICE

—This is to inform our churches everywhere that Rev. Charles Ide, after three years of successful pastoring in Orlando Central Church, has entered the field of evangelism. Brother Ide is a good soul winner, and carries a burden for the whole program of the church. Any church would be fortunate to secure his services. Address him, 4875 Aleda, S.E., Grand Rapids, Michigan.—John L. Knight, Superintendent of Florida District.

### WEDDING BELLS

—Miss Esther Smith of Calgary, Alberta, Canada, and Mr. Scott Holmes of Eureka, California, were united in marriage on January 30 in First Church of the Nazarene, Calgary, with Rev. Charles J. Muxworthy and Rev. Herman L. G. Smith, father of the bride, officiating.

### BORN

—to Mr. and Mrs. Jimmy Daniel of Nazarene Theological Seminary, Kansas City, Missouri, a daughter, Marsha Renee, on February 17.

—to Mr. Gary and Donna (Clark) Goodrich of Waynesville, Missouri, a son, Robert Dewain, on February 17.

—to Mr. and Mrs. John Young of Fairbanks, Alaska, a daughter, Bonnie Jo, on February 14.

—to Rev. and Mrs. William Ames Self of Wright City, Missouri, a son, David Wayne, on January 28.

—to Bob and Karen Mangum of Nampa, Idaho, a son, Jeffrey Loren, on January 25.

—to Rev. and Mrs. Loren W. Gould of Roanoke, Virginia, a son, Stephen Grady, on January 24.

—to Mr. Nickie and Irma (Armstrong) Regillo of Manning, West Virginia, a son, Nickie Joseph, on January 22.

### ADOPTED

—by John Robert and Dorothy (Gibson) Cox of Oklahoma City, Oklahoma, a son, Brian Jay, on January 17; he was born December 26, 1961.

—by Mr. and Mrs. Albert Posterski of Picture Butte, Alberta, Canada, a son, Darrell Lloyd, age three years.

### SPECIAL PRAYER IS REQUESTED

—by a lady in a Nebraska town, because "we still have no pastor or Sunday school";

—by a Christian lady in Colorado for a brother whom God has helped to stop drinking, that he may continue to abstain, and that her husband, too, may be delivered from alcohol through the prayers of God's people, be able to hold his job, and that they may be able to attend church together;

—by a Christian friend in Tennessee that her father's hearing may be restored—he is a wonderful Christian but is now unable to hear much of the church service;

—by a Nazarene friend in Kansas for the granddaughter of a friend—twenty-one years old, and much afflicted in body, and has a difficult time being true to the Lord, that He will undertake for her both physically and spiritually;

—by a Nazarene in Colorado for a young couple, with two small boys, who have separated, that they may be reunited and make a home for the children;

—by a reader in Jamaica, B.W.I., suffering much pain because of physical affliction, that God may undertake for his healing.

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Registrants at the Fourth Annual Nazarene Servicemen's Retreat, November 14-16, 1961, at General Walker Hotel, Berchtesgaden, Germany.

## FOURTH ANNUAL ALL-EUROPE SERVICEMEN'S RETREAT

A MAJOR EVENT, under the supervision of the Servicemen's Commission, was the fourth Annual All-Europe Servicemen's Retreat in Berchtesgaden, Germany, November 13 through 17, 1961. A special steering group composed of Chaplains Robinson, Chilton, and Bowers, and Rev. Jerry Johnson gave excellent guidance in the preparation and administration of the Retreat. Dr. Hardy C. Powers was the special guest and speaker. One hundred and forty-two Retreatants (sixty-three over last year, and the highest since the first Retreat in 1958) were registered from units stationed in England, France, Italy, Morocco, and of course, Germany, including Berlin. In the closing service, \$100 was given to share in the Thanksgiving missionary offering.

The closing paragraph of Chaplain Robinson's letter of report says: "Well, that's it to date. The Retreat was as wonderful as I had hoped and prayed for. Dr. Powers was masterful. God was on hand to bless, and hearts were responsive. The facilities and setup are grand. It was a mountaintop experience for so many. My own thanks to the Commission and the church for making it possible. Please convey the thanks of all of us for making such an experience and ministry possible. It was so worthwhile in every way."

Reservations have been confirmed at the General Walker Hotel, in Berchtesgaden, Germany, November 19 to 23, 1962, and plans are being made for an equally good event.



STAFF OF SERVICEMEN'S RETREAT  
Left to right: Rev. Jerald Johnson, Chaplain Claude Chilton, Dr. Hardy Powers, Chaplain Lyle Robinson, Chaplain Curtis Bowers, and Rev. Rocco Cerrato.

MIDMORNING COFFEE BREAK: Two of these men are from the U.S. Navy station in Morocco and two are from the U.S. Army forces in Berlin.



## N.H.A. Plans Annual Convention

The ninety-fourth annual convention of the National Holiness Association will be held April 25-27, 1962, in the Sheraton-Jefferson Hotel, St. Louis, Missouri. Program arrangements are now complete.

The keynote message will be brought by Dr. J. F. Gregory on Wednesday at 10:00 a.m. The Convention Personnel Luncheon featuring the annual address of the president, Rev. Kenneth E. Geiger, will be held Wednesday noon. Other daytime speakers during the convention are: Dr. Ralph Earle, Lt. Colonel Bramwell Tripp, Dr. Frank B. Stanger, Dr. Stephen Paine, and Dr. J. C. McPheeters. Dr. McPheeters will address a closing World Evangelism Rally on Friday at 11:30 a.m.

Wednesday and Thursday evening speakers, respectively, will be Dr. Paul P. Petticord, president of Western Evangelical Seminary; and Dr. V. H. Lewis, general superintendent of the Church of the Nazarene.

## Why Do Teen-agers Smoke?

WASHINGTON, D.C. (EP)—Why do teen-agers smoke? The American Cancer Society, endeavoring to find the answer to this question, invited ninety teen-agers from junior and senior high schools in the Washington metropolitan area to a conference at nearby Williamsburg, Virginia.

After a two-day discussion, the teen-agers agreed that as long as cigarette smoking is a common and socially accepted habit it will be difficult to keep young people from regular smoking, no matter what the risks to their future health.

The Youth Conference on Smoking and Lung Cancer was the first of a series which the society plans to sponsor throughout the nation in connection with its campaign to inform young people about the link between tobacco and the rising death rate from lung malignancies.

"My work would be reduced by 90 per cent if nobody ever smoked," said Dr. Joseph W. Peabody, a Washington chest surgeon. He continued, "There no longer is any doubt that cancer of the lung is closely related to cigarette smoking. Furthermore, smoking is also a causative in most other chest diseases, heart disease, and other health problems."

Why do teen-agers smoke? The students met in small discussion groups, and then came up with these main reasons:

To gain social status; to be one of the crowd; influence of parents who

# the Answer corner

Conducted by W. T. PURKISER, Editor

**With so much emphasis placed on every family having a "fall-out shelter," by the government and civil defense, what should be the attitude and actions, if any, by Nazarene families? Some think it would be a lack of trust in God to have a shelter, while others feel they should provide whatever protection they can for their family, and that it would not be a lack of trust in God for their welfare.**

It is really difficult at times to draw the line between trust and presumption. I have just had seat belts installed in my car, and do not believe I thereby trust God less than when I drove without them. As long as I lived in California, I smiled a bit at the idea of storm shelters. I now have a spot picked out in the corner of the basement when the weather bureau issues a tornado warning.

This seems to me perfectly compatible with trust in God. God has promised to give His angels charge over us to

bear us up in their hands, lest we dash a foot against a stone. But this does not give us license to jump off the top of the temple (Matthew 4:6-7), or to presume on God to do for us what we might reasonably be expected to do for ourselves.

I would be inclined to class fall-out shelters in the same category as seat belts and storm shelters.

There is one thing for sure, however. If and when we get one at our house, there will be no gun and ammunition in it to keep out less fortunate neighbors.

**In the light of I Corinthians 14:34-35 and I Timothy 2:11-12, what is the stand of the Church of the Nazarene in allowing women to preach, teach, etc.?**

I Corinthians 14:34-35 reads, "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." I Timothy 2:11-12 says, "Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence."

We hold that these passages must be interpreted in context, in which case it is evident (particularly in the passage in I Corinthians) that it is disorderly questioning, and asking for information, which is in question. That women did

speak in New Testament churches under proper circumstances is seen in I Corinthians 11:5; Acts 2:17; and Acts 21:9.

As to the quotation from Timothy, it seems to me that the issue here is "authoritative teaching," which would involve taking over the reins and directing the man. There is no doubt here some reflection of the fact that the women of Paul's day were largely deprived of the advantages of education and leadership. And yet, while not wishing to start a "battle of the sexes," may I invite the reader to remember how many modern-day heresies have been started and dominated by women, most of whom have been married from three to five times.

**In praying for loved ones, neighbors, and friends, should we take them to the Lord in prayer each day, or should we ask once, and then just trust?**

We should remember them continually in prayer. This is taught, for example, in the great parable of prayer in Luke 11:5-8, where it was the persistence of the friend which brought the answer. Paul said, "I have great heaviness and continual sorrow in my heart" on behalf of his people (Romans 9:2), and,

"My heart's desire and prayer to God for Israel is, that they might be saved" (10:1). And Paul wrote to the Philippians, "I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy" (Philippians 1:3-4).

**Don't you think it is a sad state of affairs when people are spiritually so illiterate as to be incapable of writing more than a two-letter word, come election time for the pastor?**

Yes.

smoke; to get attention; to have something to do; and as a rebellion against authority when parents disapprove of smoking.

In nearly all the high schools that were represented at the conference, students reported, smoking was permitted somewhere on the grounds.



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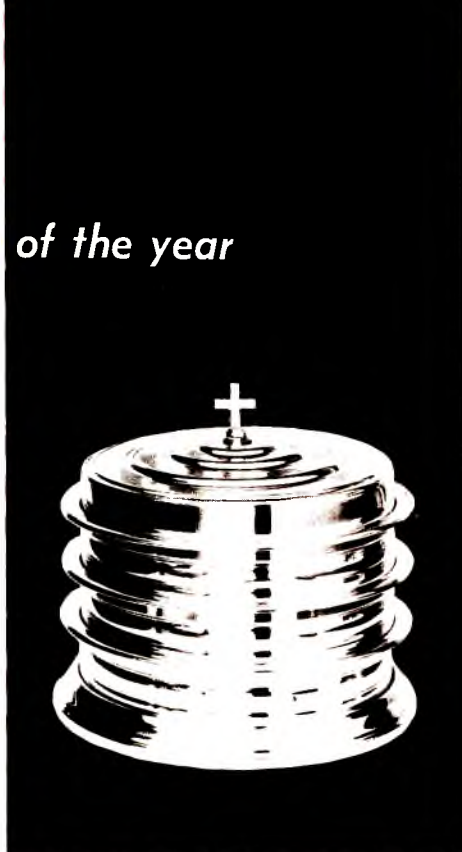
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